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DISCOURSE,

IN

TWO PARTS,

DELIVERED JULY 23, 1812, ON THE

PUBLIC FAST,

IN

THE CHAPEL OF YALE COLLEGE.

BY

TIMOTHY DWIGHT, D.D. L.L.D.

PRESIDENT OF THAT SEMINARY.

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PART I.

A DISCOURSE, &c.

ISAIAH xxi. 11, 12.

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh; and also the night. If ye will inquire, inquire ye; return; come.

THIS passage of Scripture is unconnected with any thing, which either precedes or follows it. The first clause is merely a title, or caption, denoting the country concerning which the prediction is uttered: "*The burden of Dumah*;" or more properly, as it is rendered by Bishop Lowth, "*The oracle concerning Dumah*." *Dumah* was the country of *Idumæa*, or *Edom*; which was inhabited by *Esau*, and his descendants. "*He calleth to me out of Seir*." *Seir*, as you know, was a mountain in that country; the place originally chosen by *Esau* for his residence; whence his posterity spread over the neighbouring region. They were often at war with the people of *Judah*. *Saul* attacked them, and vexed them: 1 Samuel xiv. 47. *David* subdued them, and put garrisons in their fortresses; so that they became his tributaries: 2 Samuel viii. 14. 1. Chronicles xviii. 12, 13. In the days of

Solomon, Hudad, one of the royal family, who had fled from the invasion of *Joab* into *Egypt*, returned, and re-established himself in the kingdom: whence, it would seem, he did much mischief to the people of *Israel*. In the time of *Jehoshaphat*, they united with the *Ammonites*, and the *Moabites*, to invade the kingdom of *Judah*. But the Lord set ambushments against the children of *Ammon*, *Moab*, and *Mount Seir*, which were come against *Judah*; and they were smitten: for the children of *Ammon*, and *Moab*, stood up against the inhabitants of *Mount Seir*, utterly to slay and destroy them. And when they had made an end of the inhabitants of *Seir*, every one helped to destroy another. After this singular event, the *Edomites* were effectually broken down for a course of years. There was then, we are informed, no king in *Edom*: a deputy was king. In the days of *Jehoram*, the son of *Jehoshaphat*, they revolted from under the hand of *Judah*, and made a king over themselves: and although *Jehoram* defeated them in battle, they still preserved their independence. *Amaziah* afterwards attacked them, and destroyed 20,000 of their men. Still they continued an independent people, till they were finally subdued by *John Hyrcanus*, according to the predictions of *Jeremiah*, *Ezekiel*, and *Obadiah*. They then submitted to be circumcised; and soon ceased to be a distinct people.

Of this nation, one, in the name of the rest, calls to the prophet *Isaiah* from *mount Seir*. Or perhaps the call is intended to be from the whole nation, personified agreeably to the manner of writing, which is so customary with the prophets of the Old Testament. That the call is directed to *Isaiah* himself, there can be no doubt: because he asserts it in the most direct

terms, "*He calleth to ME.*" The prophet is addressed under the figurative character of a *Watchman*; i. e. a watchman, appointed by GOD for the nations of the earth. As his predictions were successively uttered against many nations, and might be expected to include many more, the *Idumæans*, who were kindred to the *Jews*, and lived in their neighbourhood, are very naturally exhibited as wishing to know, from this inspired minister of the true GOD, what were the events, which were to befall themselves; and to learn whether the prophet, with the eye of Revelation, saw any danger approaching to them. This is the more natural, as he had just been predicting the ruin of all the neighbouring countries; of Egypt, of the country of the *Philistines*, *Syria*, *Judæa*, *Moab*, and *Babylon*. After these predictions, the people of *Idumæa* could hardly fail of trembling, lest their own destiny should be next announced, or of anxiously inquiring of what nature it should be.

The inquiry, so solicitously made by this voice from Mount Seir, is, "*Watchman, what of the night? Watchman, what of the night?*" "*The night*" here denotes, I apprehend, merely the period of time for which the watchman was set as an inspector of the passing events. In familiar language, it was the prophet's *watch*, or season of watching. This is the season concerning which they inquire; and the occurrences of which, so far as they respected themselves, they were desirous to know. The repetition of the inquiry shows, that they ask eagerly, and anxiously, because they are deeply alarmed by the miserable end of the surrounding nations concerning the fate of their own.

The answer of the prophet is, like the question, concise and figurative. "*The Watchman said, the*

morning cometh ; and also the night. If ye will inquire, inquire ye : return ; come." The morning, the light, and the day, are in the Scriptures familiar figurative expressions to denote *prosperity*. Night and darkness, are with the same familiarity used to denote *adversity*. Such, I apprehend, is the use of these terms in the present case. The prophet may, therefore, be considered as saying to the people of *Seir*, and to the *Idumæans* generally, *The morning cometh ; and also the night*, i. e. a season of prosperity is immediately before you, and will be succeeded by a season of adversity. The remaining words of the answer may, I think, be naturally paraphrased in the following manner. 'If ye are really desirous to know your destiny, and to learn *the things which belong to your peace*, come, and inquire at the mouth of GOD. Return to him by returning to the religion from which you have departed, ever since the days of your first founder. Come again ; and renew your allegiance to GOD.'

Such, I apprehend, is the whole meaning of this very concise, very figurative, and therefore very obscure, passage of Scripture.

A religious assembly, gathered in this land at the present moment, can hardly be supposed to feel a spirit of indifference with respect to the existing state of the world, and particularly of their own country. At no time, since the deluge, has the situation of the human race been so extraordinary ; the world so shaken ; or its changes so numerous, sudden, extensive, and ominous. He, who is indifferent to these things, must be supposed to have neither heart, nor understanding, nor eyes, nor ears. In addition to all the other solemn and ill-boding events of the present

period, to use the language of our chief magistrate, ' the righteous Providence of GOD has permitted the nation to which we belong to be engaged in an offensive war, the multiplied evils of which must be felt by all, but its end cannot be discovered by human agency.' Our own cause, as well as that of the rest of mankind, is now in agitation. Even if we have been able to behold with indifference the general convulsion of the world, and to see nation after nation blotted out from under heaven, it can scarcely be credible, that the most stupid among us can fail of being serious, solemn, and solicitous, when our own case is under trial, and when our allotments are now, perhaps, to be finally settled. I well know, that there are thoughtless, giddy, empty minds, who on the one hand consider this event as a victory, and on the other as a defeat, of their own party; and extend their views no further. I also know, that there are men of passion and violence, who feel satisfied with carrying, or mortified with failing to carry, a point; that their views, and their horizon, terminate here; and that even their wishes extend no further than to the gratification of their feelings. To persons of this description it is in vain to urge consequences; although consequences, in almost all cases, involve whatever is important in each case; while the objects at which *they* aim have in themselves no importance at all. A sober man, especially when possessing an enlightened mind, will expand his thoughts beyond the present moment, and the passing event; and will look forward, in every solemn situation, with intense anxiety, to discern, as far as he may, the effects of those transactions, in which he is now interested; and will regularly perceive, that that which is to come,

frequently gives the deepest colouring to that which is present ; and, whether desirable or undesirable, always enhances its import to mankind. Men of the former description, feel as if they had gained every thing, when they have compassed the object of their present wishes ; and are either indifferent concerning what is to come, or take it for granted, that, when it comes, it will adapt itself to their inclinations. Men of the latter description, consider that which is done, if consistent with the revealed will of GOD, as desirable, only when the events which it draws in its train are also desirable. The leading members of the ruling party in *Great Britain*, immediately before the American revolution, hugged themselves on their success in being able to force through the Parliament their favourite measures for humbling the Colonies. *Chatham*, with an illumined eye foresaw, and with a prophetic voice declared, the disastrous consequences, which have since followed these darling measures.

The period in which we live, is, in my own belief, marked out in prophecy as a part of that which is included within *the effusion of the seven vials*. *The fifth* of these I consider as unquestionably poured out at the *Reformation*. According to this scheme, we are now under *the sixth*, or *the seventh*. As several men of reputation, who have lately published treatises on the prophecies of *Daniel* and *John*, have espoused opinions widely different from this ; my reasons for holding it may fairly be demanded. I will, therefore, state them in a summary manner.

The fifth vial is exhibited to us in the following terms. “ *And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of*

darkness ; and they gnawed their tongues for pain, and blasphemed the GOD of Heaven, because of their pains and their sores, and repented not of their deeds."

That the Reformation was an event, perfectly answering to this prophecy, will, I suppose, not be questioned ; as without violence it plainly cannot.—*The seat of the beast is literally his throne, and symbolically his power.* Every one knows, that this great providential dispensation was directed immediately against the power of the Romish hierarchy.—The Pontiff, his court, his ordinary and extraordinary agents, his clergy universally, the secular princes, and the immense body of people under his control, were all agitated by a general convulsion. A large part of the dominions, over which he held a spiritual sceptre, revolted ; and, notwithstanding the immense efforts, made by the Emperor of Germany, and his coadjutors, for the destruction of the Protestant cause, were finally rescued from their thralldom, and established in the full possession of religious liberty. *The kingdom of the Beast was, at this time, full of darkness.* The hierarchy had always been distinguished for the attribute, which we style cunning ; and, it must be confessed, exercised it in a degree, to which there has been no parallel. But at this time their councils were weak and contemptible : weak, as they were wavering, and contradictory ; contemptible, as they displayed that mixture of fear and falsehood, which forms the lowest trait of despicableness in the human character. *His kingdom, also, was full of darkness* in another sense. It was filled with *sore mortification.* The hierarchy, in all its branches, saw its power greatly, and finally, lessened ; not a small part of its wealth irrecoverably diverted into

other channels; and a body of men raised up in the heart of Christendom, whose number, weight, and talents, were formidable to all its interests, and threatened even its existence. That these *men blasphemed the GOD of Heaven because of their pains and their sores*; i. e. because of their extreme mortifications; we cannot doubt: and we know, that *they repented not of their deeds*. In the early part of his career, *Luther* would have been satisfied with a Reformation, in those things merely, which were gross and monstrous: such was his reverence for the system at large. But they had so often *rolled these, as sweet morsels, under their tongues*, that they could not consent to give them up. The most heretical doctrine, ever preached by any Reformer, in the view of the Romish church, was the obligation to receive truth: the most heretical practice, ever adopted, was the renunciation of sin.

The account of the *sixth vial* is given in these terms. "And the sixth angel poured out his vial
 " upon the great river Euphrates; and the water
 " thereof was dried up, that the way of the kings of
 " the East might be prepared. And I saw three un-
 " clean spirits, like frogs, come out of the mouth of
 " the dragon, and out of the mouth of the beast, and
 " out of the mouth of the false prophet. For they
 " are the spirits of devils, working miracles, which
 " go forth unto the kings of the earth, and of the
 " whole world, to gather them to the battle of that
 " great day of GOD Almighty. Behold, I come as a
 " thief. Blessed is he that watcheth, and keepeth his
 " garments, lest he walk naked, and they see his
 " shame. And he gathered them together into a
 " place, called in the Hebrew tongue, Armageddon."

This angel, we are told, poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the East might be prepared. The Euphrates, in the literal sense, was the source of the wealth, strength, and safety, of the literal Babylon. It ran round the walls, and through the centre, of that city ; and by Cyrus and Cyaxares, the literal kings of the East who destroyed Babylon, was dried up in these parts of its channel, by being turned into a lake higher up the country. The symbolical Babylon, or the Babylon of the Apocalypse, is the Romish spiritual Empire. The symbolical Euphrates, here mentioned, is a source of wealth, strength, and safety, to that empire. To dry up this Euphrates, is to diminish, or destroy, that source of wealth, strength, and safety. The symbolical kings of the East, are those, whoever they may be, who shall destroy this spiritual Babylon. Several commentators have supposed this language to denote certain princes, who are to come from the East : making the phrase literal. This zigzag course between literal and symbolical language has, as it appears to me, had no other influence, than merely to perplex prophecy, and to render obscure what was otherwise plain. The kings of the East mean, here, nothing but the destroyers of the spiritual Babylon. Had the names, Cyrus and Cyaxares, or Cyrus and Darius, been set down, instead of the kings of the East, as they might have been with strict propriety, because literally these are the very persons intended ; then we might with as strict propriety have expected Cyrus and Darius to be raised from the dead, in order to destroy the spiritual Babylon, as we may now expect kings, or any other persons, to come

from *the East* for this purpose. When this source, or these sources, of the wealth, strength, and safety, were *dried up*, or perhaps while they were drying up; in other words, when sufficient preparation was made; the prophet saw *threc unclean spirits*, of an extraordinary character, appear, and act, as important agents in this great work of providence. These spirits had the following remarkable characteristics. They came *out of the mouth of the dragon*; that is, the secular persecuting power of this spiritual empire; *and out of the mouth of the beast*, or ecclesiastical persecuting power of the same empire; *and out of the mouth of the false prophet*, a primary agent of this latter power; *exercising all the power of the first beast before him, and causing the earth*, (the dominions of the Roman empire,) *and them, who dwell therein, to worship the first beast, whose deadly wound was healed*. This prophet might with ease, and almost with absolute certainty, be shown to be *the body of monks, or regular clergy*, of the Romish church. But the time will not allow me to expatiate on this part of the subject. *They were the spirits of demons*; malignant, subtle; hostile to human happiness, and human virtue; and enemies to GOD and the Lamb. In other words, they were bitter and violent enemies to Christianity. They were *like frogs*: base, groveling; loquacious; intrusive; clamorous: to be found in every place; and pertinacious in their modes of action. They *wrought miracles*; or did things which were wonderful and astonishing. The great objects of these spirits is to deceive *the kings of the earth, and of the whole world*. The end for which they are permitted to do this, is that *the kings of the earth*, i. e. the powers and potentates of the Roman empire,

and many others, together with them, may be assembled to the battle of the great day of God Almighty. The number three is a definite for an indefinite number; and is probably used because these unclean spirits were derived from *three sources*; the three great powers of the Romish empire.

The amount, then, of this part of the prophecy, summarily expressed, is the following: *“that while providence shall be employed in reducing the wealth, strength, and safety, of the Romish empire, a collection of men, of demon-like character, polluted and debased, clamorous and intrusive, impudent and obstinate, and possessing a fiend-like hostility to the Christian religion, will spring up in the heart of its dominions; and particularly among the princes and nobles; the secular and regular ecclesiastics; who will combine together in the great business of deceiving the potentates of the earth, or Roman Empire; and others, also, in various parts of the world; that these potentates may be assembled in a vast war, in which the vengeance of God will be wonderfully executed upon the eminently wicked inhabitants of the countries, included within its limits; called, because it is a day of such retribution, “the battle of that great day of God Almighty.” To this account is subjoined, “And he gathered them into a place, called in the Hebrew tongue, Armageddon; or the mountain of Megiddo; or the mountain of the Gospel*. The mountain of Megiddo, very naturally denotes the mountain of sorrow or mourning: because Megiddo was the place, where Josiah was slain; of whom it is said, “And like unto him there was no king before him, who turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of*

* See Calmot, Cruden, &c.

Moses ; neither after him arose there any like him." After his death it is said, "*All Judah and Jerusalem wept for Josiah ; and Jeremiah lamented for Josiah ; and all the singing men and singing women spake of Josiah in their lamentations, to this day ; and made them an ordinance in Israel : and behold they are written of in the Lamentations.*" This mourning, so extensive, so deep, so long, and so regularly continued, furnishes a most expressive image of the intense and unlimited sorrows, which will flow from the war in question. As denoting *the mountain of the Gospel, Armageddon* may be considered as pointing out the place where this war will be carried on ; viz. *the countries, in which the Gospel has been preached ;* or, in other words, what is commonly called *Christendom*. Probably it was intended to have this double reference, and to express both the place and the circumstances of this extraordinary conflict. Our Saviour adds in a parenthesis, "*Behold, I come as a thief ; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" The declaration at the beginning of this verse is a solemn annunciation of the Redeemer to his followers, that, when these preparations are made for the final destruction of the spiritual *Babylon*, he will come suddenly, and unexpectedly ; as a thief comes in the night ; to destroy this grand human enemy of his Church. As the times will be times of terrible convulsion ; he affectionately warns his sincere disciples to take the most cautious heed, to watch over themselves, that they may not be exposed to the censures of malignant men here, nor furnish ground for regret, either in this world or that to come.

When all this shall have been done, the *seventh vial* will be poured out ; of which we have the following account.

“ And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts ; and the cities of the nations fell : and great Babylon came in remembrance before GOD, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven ; every stone about the weight of a talent : and men blasphemed GOD because of the plague of the hail ; for the plague thereof was exceeding great.”

Of this prophecy there are four parts. *The great voice out of the temple of heaven, saying, “ It is done ;”* i. e. the kingdom of *Babylon*, or the spiritual *Romish* empire, is terminated ; or, perhaps more appropriately, the work of destroying this empire is finished. The second is, *the general convulsion of the world, attendant upon this mighty event represented by the voices, the thunders, the lightnings, the earthquake, the falling of the cities of the nations, the fleeing away of the islands, the vanishing of the mountains, and the plague of hail.* The third is, *the effect of these convulsions upon Babylon itself.* *The great city was divided into three parts : and great Babylon came in remembrance before GOD to give unto her the cup of the wine of the fierceness of his wrath.* The fourth is, *the effect of these judgments upon sinful men : And they blasphemed GOD because of the plague of the hail : for the plague thereof was exceeding great.*

The declaration, "*It is done*," intends, I apprehend, either that this is the last of the judgments of GOD upon the Romish empire; or that *the work of destruction is*, (to use the language of Doddridge,) *just now completing*. In scriptural language, that is often said to have taken place, which is yet in progress; and even that which is still future.

The great convulsion, here described, is exhibited as affecting *the earth*, and *the atmosphere*. This description, like other parts of the Apocalypse, is symbolical; and denotes *a convulsion among the empires of this world*, resembling in its violence the terrible agitation of the elements, which is here announced.—"*The nations*" are those, who experience the shaking of the earthquake. The convulsion is of *kingdoms, princes, nobles, and the people, over whom they preside*; such an one as will agitate and distress the world of men in the same manner, as if all the elements were in the confusion mentioned in the prophecy.

It is not necessary to explain the third of these parts of *The CITY Rome*. Whether *Rome* may be thus affected, or not; or whether it be peculiarly and immediately affected at all, or not; the prophecy may be fulfilled with equal exactness. In the following chapter, where this subject is resumed in a different form, the angel interpreter informs us, that *the woman, who sat upon the scarlet coloured beast, and who had upon her forehead her name written, "MYSTERY, BABYLON THE GREAT, the mother of harlots, and abominations of the earth;"* was the great city, which at that time reigned over the kings of the earth. Unquestionably, this city was *Rome*: but it was not, as *Rome*, I apprehend; not as a city, having in itself,

(in the political system, power, agency, and influence, of its inhabitants;) this abominable control over mankind; that this name is given to it. It was because *Rome was the seat of the Hierarchy*; the centre of its power; the fountain of its corruptions; the spot, whence proceeded the delusions, impieties, and iniquities, which depraved the whole Christian world. If then, the city, *in this sense*, is divided and distracted, the prediction is answered. The parts into which it is exhibited, as thus divided, are here said to be three: a definite number for an indefinite: the real meaning being expressed by the English word *several*.

The fourth part needs no comment.

Having finished the remarks which I thought it necessary to make upon these passages of Scripture by way of explanation, I will now proceed to give the reasons, why I suppose *the present period falls under the two last of these vials*: and these are all included under the general one, that *the facts, which have taken place during the last 120 years, particularly during the last 80, and still more especially during the last 60, have been an exact, and wonderful, accomplishment of the predictions, which they contain*. Many of these I have stated, particularly, on another occasion. At these I shall only glance; and then proceed to others, which were not then specified.

The first public appearance of *Deism* was about the middle of the 16th century: when several persons in *Italy*, and *France*, assumed the title of *Deists*, as an express distinction of themselves from *Christians*. They are mentioned by the celebrated *Viret*, an eminent Reformer, as treating the Scriptures as a collection of fables, and laughing at all religion. Several men of this class appeared in *England*, also, about

the latter part of the same century. But neither in *Great-Britain*, nor on the continent, did they make any considerable impression upon public opinion. In the year 1624, *Lord Herbert of Cherbury*, a man of considerable talents, and learning, published *his book concerning Truth*, at *Paris*. It was afterwards published in *England*, together with two others. A fourth was added to them after his death. In these he attempted to reduce Deism to a system. From this time, writers of this class multiplied, both in *Great-Britain* and on the continent of *Europe*. In such a world as this, it was impossible that they should not find adherents.

About the year 1728, the great æra of Infidelity, *Voltaire* formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men, distinguished for power, talents, reputation, and influence; all deadly enemies to the Gospel; Atheists; men of profligate principles, and profligate lives. This design he pursued with unabated zeal 50 years; and was seconded by his associates with an ardour, and industry, scarcely inferior to his own. In consequence of their united labours, and of the labours of others, from time to time combined with them, they ultimately spread the design throughout a great part of *Europe*; and embarked in it individuals, at little distances, over almost the whole of that continent.— Their adherents inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution from the Abecedarian school to the Academy of sciences; and in every civil

office, from that of the bailiff to that of the Monarch. They swarmed in the palace; they haunted the church. Wherever mischief could be done, they were found: and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed; an immense number they forged; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song; and, when that could not be done, to be given away. Within a period, shorter than could have been imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious, and political state of *Europe*.

With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child, was left unassailed, wherever there was a single hope, that the attack might be successful. Books were written, and published, in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children; and poured with immense assiduity into the cottage, and the school. Others of a superior kind, crept into the shop, and the farm-house; and others of a still higher class, found their way to the drawing room, the university, and the palace. The *business* of all men, who were of any importance, and the education of the children of all such men, was, as far as possible, engrossed, or at least influenced, by these banditti of the moral

world; and the *hearts* of those, who had no importance, but in their numbers, and physical strength. A sensual, profligate nobility, and princes, if possible still more sensual and profligate, easily yielded themselves, and their children, into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent, to understand, or even to inquire that they might understand, the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already opened to receive them. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach; and to renew the crucifixion of that Redeemer, whom they had sworn to worship. By these agents, and these efforts, the plague was spread with a rapidity, and to an extent, which astonished heaven and earth: and life went out, not in solitary cases, but by an universal extinction.

While these measures were thus going on with a success scarcely interrupted, *Dr. Adam Weishaupt*, professor of the Canon Law in the University of *Ingoldstadt*, a city of *Bavaria*, a man of no contemptible talents, but of immense turpitude, and a *Jesuit*, established the society of Illuminees. Into this establishment he brought all the systematized iniquity of his brotherhood; distinguished beyond every other class of men for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to moral obligation. No fraternity, for so long a time, or to so great an extent, united within its pale such a mass of

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talents; or employed in its service such a succession of vigorous efforts. The serpentine system of this order *Weishaupt* perfectly understood. The great design of the *Jesuits* had always been to engross the power and influence of Europe, and to regulate all its important affairs. The system of measures, which they had adopted for this end, was superior to every preceding scheme of human policy. To this design *Weishaupt*, who was more absolutely an Atheist than *Voltaire*, and as cordially wished for the ruin of Christianity, superadded a general intention of destroying the moral character of man. The system of policy, adopted by the *Jesuits*, was, therefore, exactly fitted to his purpose: for the design, with this superaddition, was exactly the same.

With these advantageous preparations, he boldly undertook this work of destruction; and laid the axe at the root of all moral principle, and the sense of all moral obligation, by establishing a few fundamental doctrines, which were amply sufficient for this purpose. These were, *that GOD is nothing; that Government is a curse, and authority an usurpation; that civil society is the only apostacy of man; that the possession of property is robbery; that chastity and natural affection, are mere prejudices; and that adultery, assassination, poisoning, and other crimes of a similar nature, are lawful, and even virtuous.* A large branch of the Masonic Societies in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labours. Here secrecy furnished the most advantageous opportunities for the formation of every design, and the most advantageous contrivance for its successful execution. Here the spirit of hostility against religion and government was kindled, and blown up into a flame:

Here, in a word, all that vice could wish, and profligacy attempt, was proposed, matured, and set forward for execution. Under these circumstances, were founded the societies of Illuminism. They spread, of course, with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers throughout *Germany*, in *Sweden*, *Russia*, *Poland*, *Austria*, *Holland*, *France*, *Switzerland*, *Italy*, *England*, *Scotland*, and even in *America*. In all these was taught the grand and sweeping principle of corruption, *that the End sanctions the Means*; a principle which, if every where adopted, would overturn the universe.

The design of the founder and his coadjutors, was nothing less than to engross the empire of the world, and to place mankind beneath the feet of himself, and his successors.

Voltaire died in the year following the establishment of Illuminism. His disciples with one heart, and one voice, united in its interests; and, finding a more absolute system of corruption than themselves had been able to form, entered eagerly into all its plans and purposes. Thenceforward, therefore, all the legions of Infidelity are to be considered as embarked in a single bottom; and as cruising together against order, peace, and virtue, on a voyage of pine and blood.

The French revolution burst upon mankind at this moment. Here was opened an ample field for the labours of these abandoned men in the work of pollution and death. There is no small reason to believe, that every individual illuminee, and almost, if not quite, every infidel, on the continent of *Europe*, lent his labours, when he could; and his wishes, when

he could not; for the advancement of the sins and the miseries, which attended this unexampled corruption. Had not GOD *taken the wise in their own craftiness*, and caused *the wicked to fall into the pit which they digged*, and into the snares which their hands had set; it is impossible to conjecture the extent to which they would have carried their devastation of human happiness. But, like the profligate rulers of *Israel*, those who succeeded, regularly destroyed their predecessors. The whole history of their rise, administration, and fall, is sufficiently exhibited in the following verses. “ In the twenty and sixth year of Asa, king of Judah, began Elah, the son of Baasha, to reign over Israel in Tirzah, *two years*. And his servant Zimri, (*captain of half his chariots*), conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah. And Zimri went in, and smote him, and killed him, in the twenty and seventh year of Asa, king of Judah, and reigned in his stead. In the twenty and seventh year of Asa, king of Judah, did Zimri reign seven days in Tirzah; and the people were encamped against Gibbethon, which belonged to the Philistines.— And the people that were encamped, heard say, ‘ Zimri hath conspired, and hath also slain the king.’ Wherefore all Israel made Omri, the captain of the host, king over Israel, that day, in the camp.— And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king’s house, and burnt the king’s house over him with fire, and died, for his sins, which he sinned in doing evil in the sight of the Lord, in walking in

“ the way of Jeroboam, and in his sin which he did
“ to make Israel to sin.”

The spirit of infidelity has the heart of a wolf, the fangs of a tyger, and the talons of a vulture. Blood is its proper nourishment : and it scents its prey with the nerves of a hound, and cowers over a field of death on the sooty pinions of a fiend. Unlike all other animals of prey, it feeds upon its own kind ; and, when glutted with the blood of others, turns back upon those, who have been its coadjutors, and who, if either its disposition, or its measures, could admit of friendship, would have been its friends.— Between 90 and 100 of those, who were leaders in this mighty work of destruction, fell by the hand of violence. Enemies to all men, they were of course enemies to each other. Butchers of the human race, they soon whetted the knife for each other's throats ; and the tremendous Being, who rules the Universe, whose existence they had denied in a solemn act of legislation, whose perfections they had made the butt of public scorn and private insult, whose Son they had crucified afresh, and whose Word they had burnt by the hands of the common hangman ; swept them all by the hand of violence into an untimely grave. The tale made every ear, which heard it, tingle, and every heart chill with horror. It was, in the language of *Ossian*, “ *the song of death.*” It was like the reign of the plague in a populous city. Knell tolled upon knell ; hearse followed hearse ; and coffin rumbled after coffin ; without a mourner to shed a tear upon the corpse, or a solitary attendant to mark the place of the grave. *From one new moon to another, and from one sabbath to another, the world went forth and looked after the carcasses of the men, who transgressed against GOD ; and they were an abhorring unto all flesh.*

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PART II.

A DISCOURSE,

&c.

ISAIAH XXI. 11, 12.

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh; and also the night. If ye will inquire, inquire ye; return; come.

IN the former part of this discourse I observed, that the present period is exhibited in prophecy by *the two last of the seven vials*, mentioned in the apocalypse. This prophecy, together with that contained in the account of the fifth vial, I recited; and in a brief comment endeavoured to explain. I then proceeded to examine a part of the history of Christendom, which I considered as the proper fulfilment of the prediction. I will now proceed with the detail; and mention several other facts, included in the same history, and constituting other parts of the fulfilment of the same prophecies.

The miseries, brought upon the *French* nation by the Infidels, who were the agents in its republican government, soon became intolerable. The whole system was formed of a fiend-like oppression; and the empire was filled with alarm, and blood, and wo. The period of their domination became more and more dreadful; and a considerable part of it was denomi-

nated "*the reign of terror*;" the first time, it is believed, in which this phraseology came into proverbial use. *France* became a kind of suburb to the world of perdition. Surrounding nations were lost in amazement, when they beheld the scene. It seemed a prelude to the funeral of this great world; a stall of death; a den, into which the feet of thousands daily entered; but none were seen to return. In this situation despair compelled those, who still had influence, energy, and contrivance, to fly from the ravages of the existing government to that last political refuge from human misery, a military despotism; heretofore regarded by mankind as the consummation of ruin. Still it was a real refuge from the horrors of the former system; horrors which no nation ever before suffered, and which no imagination had ever anticipated. The scheme of oppression was now settled; and the miseries to be suffered came on, like the course of the seasons, in a regular, expected order. Taxes reaching every fruit of human labour, and all the property, which taxes can reach, wrung blood from every vein of the miserable inhabitants. A train of spies, immense in their numbers, and stationed every where, prowled in every road and street, in every city and solitude, and haunted the church, the fire-side, and the closet; carrying fear, suspense, distrust, and anguish, to every heart. The young men were yoked together like cattle; and driven to the camp, to waste away with disease, toil, and suffering; or to fall, with less agony, upon the edge of the sword. The female sex sunk gradually from the high level, to which the Gospel had raised them, towards the miserable degradation, to which they have been depressed by Mohammedans and savages; and lost all their influence,

and probably, all their disposition, to check the vices, refine the manners, and amend the hearts, of men. The irreligion of the preceding period was varied, only in its forms, and appearances; in substance it was the same. *The Goddess of Reason* was not *now* worshipped, as before, in the form of a polluted woman. The sacramental vessels were not *now* mounted upon an ass, and paraded through the streets, to insult him, who died, that man might live. The Bible was not made the fuel of a bon-fire. The Sabbath might now be observed without treason against the government. But the churches were empty. The ministers were butts, and beggars. The Sabbath was a day of sport. Several booksellers, employed by the Commissioners of the London Missionary Society to furnish them with a Bible, searched the city of Paris three days, before they could find one. Religion was dead; and her remains lay *in the street of the great city, which spiritually is called, Sodom and Egypt*. The kingdom became a charnel-house of Atheism: where the final knell had been tolled at the departure of life, and hope, and salvation.

From the commencement of this revolution, the miseries, which spread in so terrible a manner through the *French* kingdom, extended themselves over all the surrounding country. The property of the prince, the nobles and the clergy, the Revolutionary leaders seized without remorse, or conscience, as their lawful prey. More than £ 200,000,000 sterling are supposed to have fallen into their hands by one vast act of confiscation. This immense sum was, however, insufficient to satisfy their rapacity. Under the names of contributions, war-taxes, and other claims, profess- edly claims of the nation, they *gathered the riches of*

the whole people as a nest, and as one gathereth eggs that are left ; and there was none, that moved the wing, or opened the mouth, or peeped. With this singular mass of wealth in their possession, they raised armies, in different years amounting to 5, 7, 9, and 12 hundred thousand men : the strongest and most formidable body, which was ever assembled upon this globe. This incomprehensible multitude they emptied out upon every neighbouring state. The lava did not run in a stream, as in the eruptions of the natural world. It flowed down all the sides of the immeasurable crater at once : and like an ocean, rolled its waves of fire over the whole face of the world, within its reach. Nothing withstood its power. The life, liberty, and property, of every bordering nation, was consumed ; and a boundless scene of desolation every where marked its course. The power, and pride, of *Spain* were broken down. *Italy* was overrun. The king of *Sardinia* was driven from his country. *Switzerland*, *Belgium*, *Batavia*, *Germany*, *Prussia*, and *Austria*, bowed successively to the *French* arms ; and were undone. Every republic on the eastern side of the *Atlantic* was blotted out from under heaven ; and every kingdom, also which policy, or the convenience of the conquerors, did not compel them to leave independent. It made no difference whether the nation was a friend, or a foe ; was in alliance with them, or at war. Whatever was thought *convenient for France* was done ; and done in defiance of every law of GOD or man ; of the most solemn treaties, of the most absolute promises.

At the very commencement of their career, the legislature made three great public promises ; for which they pledged their faith to the world. One was, *that France would make no conquests.* Another

was, *that she would make war only upon tyrants.* — The third was, *that she would give liberty and equality to all people, whithersoever her armies came.* With the first of these promises in her mouth, she began the work of conquest at her entrance into the field of conflict; and has done nothing but conquer, or attempt to conquer, to the present hour. While she was resounding the second over the face of the whole earth, she swept away with *the besom of destruction* the republics of *Lucca, Pisa, and Venice*; the thirteen republics of *Switzerland*; the republics in alliance with the Switzers; that of the *Seven Isles*; that of *St. Marino*; all the free cities of *Germany*; and the republics of *Genoa, Geneva, and the Netherlands.* One only remains on the face of the earth; and that, merely because the giant was unable to wade through the billows of the *Atlantic.*

The work of destruction is still going on; and with no less zeal than heretofore. Nor is there any reason to believe, that it will terminate, until the means of accomplishing it shall fail; or until mankind cease to resist; or until the world is desolated; or until GOD shall consume in his wrath these enemies of earth and heaven.

Such is a summary account of this astonishing series of events; a parallel to which cannot be found in the annals of time. I will now proceed to examine the great parts of this tragedy, for the purpose of illustrating the principal point proposed; *their connexion with these remarkable prophecies.* For this purpose I observe,

1. *That the infidels, in question, sprang up in the very place, pointed out by the prophecy.*

They came out of the mouth of the Dragon ; the secular persecuting power, combined with the Romish Hierarchy, and were composed to a great extent of the nobles, the gentry, and the literati, or the Roman Catholic countries ; particularly of the two principal ones, *France* and *Germany*.

They came out of the mouth of the Beast, or ecclesiastical persecuting power. To a great extent they were composed of the secular clergy, which, with the pontiff at their head, peculiarly constituted the Hierarchy. A great multitude of these, particularly of the higher orders, were embarked in this design ; and were among the most efficacious instruments of carrying it into execution. Few persons rendered the system such important service, as *Briennes*, archbishop of *Thoulouse*.

They came out of the mouth of the false prophet, or the *Beast*, which had two horns, like a Lamb ; which exercised all the power of the first Beast before him. The regular clergy have, from an early period, possessed, and exercised, the persecuting power, here referred to ; particularly that terrible branch of it, named the *Inquisition*. The *Jesuits* were, early, infidels in great numbers ; and contributed not a little by their writings to unhinge the minds of men with respect to religious doctrines, and moral practice.—*Weishaupt* completed what his predecessors had begun, and advanced.

But it is sufficient for my purpose, that *they sprang out of the countries, under the control of the Hierarchy*.

2nd. *They were spirits of Demons*.

This is not only abundantly, but wonderfully, evident in the diabolical nature of their great design ;

the destruction of Christianity, and the subjugation of mankind. Equally evident was it in the means, which they employed for the accomplishment of their purpose. These were the publication of an endless number of falsehoods; lying, without limits; perjury; treachery; treason; murder; robbery; oppression. At the same time they were blasphemous, atheistical, and more furiously hostile to GOD and religion, than any other men since the deluge.

They were *like frogs*; endlessly loquacious on this subject; immeasurably loathsome by their debasement of mind, by their obscenity, their lewdness, their abjuration of all moral principle, and the peculiar pleasure, which they discovered at the sight, and in the perpetration, of sin in every form, and degree. They were intrusive in a manner unexampled.—Like the frogs, brought up *upon the land of Egypt, they went up, and came into the house of the prince, and into his bedchamber, and upon his bed, and into the houses of his servants, upon his people, into their ovens, and into their kneading troughs*; and, after they had perished, the ill savour, which they left behind them, was not less offensive or overwhelming. There was not a situation, not an office, not a place, where mischief could be done, but it was occupied by them. They were clamorous. The press groaned with their labours on all subjects, handled in all forms, which promised to be injurious to Christianity. From the magnificent Encyclopedie down to the farthing pamphlet, the hand-bill, and the song, infidelity descended in a regular progress, without blushing at her degradation, satisfied if she could only oppose GOD, and destroy mankind; and rejoicing in the means of mischief, however humble, if they were on-

ly efficacious. At the same time they were equally sedulous with the tongue in the legislature, at the levee, in the drawing room, in the private circle of friends and neighbours, and even in the tavern club.

3dly. They have wrought Miracles: that is, have done things of a marvellous nature.

For proof of this position I refer to the history, which I have given; and shall only add, that the world has been in a state of unceasing astonishment, ever since their designs, and their efforts, were fairly opened to the view of mankind.

4thly. They have gone forth to the kings of the earth, and the whole world, to gather them to the battle of that great day of GOD Almighty.

The earth, in the language of this book, usually denotes the *Roman empire*. It has been the favourite labour of these men to insert themselves into the cabinets of princes, and peculiarly into those offices, which were the seats of business, the sources of all the great movements of empire, of all great national exertions. Here, into the very cabinets, the very households, of monarchs, they have silently crept; and wound themselves around their hearts with a motion so lubricous, so soft, so insensible, that neither their snaky character, nor even their approach, was perceived. Here they have charmed their miserable victims to destruction, and stung them to death.

The battle of that great day of GOD Almighty, does not, I apprehend, denote a single battle; but a war, or series of wars, commenced, and carried on, in succession for the same purpose: just as the word, *king*, denotes, in the language of the same prophecy, *that succession of kings*, which rule over a given kingdom during its continuance. This battle has been erroneous-

ly supposed to be the same with that, mentioned, *Zechariah* xiv. 3, 4, 5, & 14. and has been supposed to be a single battle, fought in the neighbourhood of *Jerusalem*, after the return of the *Jews* to their own land. But nothing can, I apprehend, be more erroneous than this construction. The prophecy has not even a remote reference to the *Jews*, nor to their country. Its scene is *the Romish empire* : and its object is, first, the Hierarchy, and secondly, the people governed by it. The name, *Armageddon*, or *the mountain of Megiddo*, mistakenly supposed to indicate, that *Judea* is the scene of this battle, and the only expression in the prophecy, which can be supposed even remotely to countenance this construction, indicates the contrary. As a symbolical expression, it very naturally denotes *the mountain of mourning*, as was specified above ; because several afflicting events had taken place at *Megiddo* ; particularly the death of *Josiah* ; for whom a singular public mourning was instituted with great pomp and solemnity, and made an ordinance in *Israel*. In consequence of this event, any remarkable public sorrow, was, among the *Jews*, proverbially compared with the mourning of *Megiddo*. Of this a strong instance is furnished by the prophet *Zechariah* ; when he compares the pre-eminent sorrow of the *Jews*, after their final return to their own land, for their sin in crucifying Christ, to the mourning instituted for *Josiah*. *They shall mourn for him*, says the prophet, *as one mourneth for his only son ; and shall be in bitterness for him, as one is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadad Rimmon in the valley of Megiddon.*

But the word also means *the mountain of the Gos-*

pel, and in this sense denotes a place, or places, where the Gospel has been customarily preached ; a meaning which, as you well know, excludes every reference to *Judæa*.

As a literal expression, *Armageddon* can have no meaning. *Megiddo* was a city in a plain, or flat valley, at the foot of *Mount Carmel*. There is, therefore, no such place as the mountain *Megiddo*.

The great day of GOD Almighty denotes here, very obviously, a day of vengeance ; a day, in which GOD will singularly manifest himself ; in which his agency will be distinctly seen, and reverentially acknowledged. It is expressly styled a day of war ; in which the war is his own, and in which the vengeance will be inflicted openly on his enemies. Accordingly, although these malignant, deceitful spirits, *go forth to the kings of the earth, and of the whole world, to gather them to the battle of this great day*, it is yet said, *that GOD himself gathered them together in a place, called in the Hebrew tongue, Armageddon*. It is, therefore, a dispensation of his own, in which these profligate deceivers are, unwittingly, instruments of accomplishing his wrath against those wicked nations, for whom it has been treasured up.

Let us now revert to the history. The *European* war, which began in the year 1792, has no parallel in the history of man, since the deluge ; whether we regard the number of nations engaged in it, the number of armies in the field, the number of battles, the multitude of the slain, the destruction of cities, the depopulation of countries, or the immense ruin and devastation, brought upon the world.

For a long time it was almost a continued succession of battles ; generally fought with great obstinacy,

and prodigious slaughter. General *Danican*, a French officer, declares, that three millions of Frenchmen perished within the first four or five years of the Revolution. Of the inhabitants of La Vendee only, a single province of France, 700,000 fell by the hand of violence. From the close of that period to the present time, thirteen or fourteen years, the number destroyed can scarcely be much less. In the two great battles of *Prussian Eylau* and *Aspern*, they lost, within a small number, 100,000. In *Spain*, and *Portugal*, they are supposed to have lost 300,000. But the strongest proof of the vast extent of the ruin, so far as France herself is concerned, is found in this great fact; that, notwithstanding the annual conscription, amounting to a prodigious number, the French armies are sensibly diminished; and the Emperor has, for a series of years, been compelled to constitute his forces, in a great degree, of other nations. At the same time he has anticipated, in several instances, both the period of conscription, and the conscription itself. Nothing could prove with more certainty the immeasurable waste of human life in this mighty and populous realm. Accordingly, travellers regularly inform us, that the fields of *France* are cultivated chiefly by women and old men.

If such has been the devastation of man in the kingdom of *France*; we cannot but be assured, that the destruction must have borne a melancholy proportion to it in many other countries. The soldiers of *Italy*, *Switzerland*, *Austria*, *Germany*, *Batavia*, *Belgium*, *Spain*, and *Poland*, have fought in her armies; and shared in the common slaughter. All these countries have, also, together with *Prussia*, *Russia*, and *Turkey*, been invaded by her: some of them several times. Their inhabitants have, through a series of

campaigns, fought *against* her armies ; and the countries themselves have, to a great extent, been wasted and destroyed. In *Germany* only, it has been computed, between 1 and 2,000,000 of mankind perished by famine, in consequence of a single French invasion. *Spain* and *Portugal* have not improbably lost from once and an half to twice the number of the French, who have fallen in their country. *Russia* and *Turkey* have sacrificed prodigious numbers of their inhabitants in a war between themselves. *Sweden* also has suffered deeply. It will be no excessive estimate, therefore, if we suppose 10,000,000 of mankind to have become victims to this overflowing scourge of heaven.

It is declared in the prophecy, that, these deceivers shall go forth to the kings of the earth, and of the whole world, to gather them together to this great battle. The word *kings*, in this passage, may, with the strictest propriety, be considered as denoting *kingdoms*. Yet it deserves our particular attention, that the kings and princes of *Europe*, have, in a far greater number of instances, been personally engaged in this war, than in any other. The emperors of *Austria*, *France*, and *Russia* ; the brothers of them all ; the princes of the house of *Bourbon* ; the king of *Prussia*, and his brother ; several of the *British* princes ; two kings of *Sweden* ; the various reigning princes of *Germany*, and *Italy* ; and a prodigious number of the nobility of all these countries ; have been personally present at these hostilities. All, also, have been allured, or compelled, either directly or consequentially, to this scene of destruction by these abandoned men.

Nor has the dispensation stopped here. The Emperor of *Persia* has been once engaged by a part of the same men to embark in their great design.—*Tippoo Saib* was seduced to his ruin by their means. Their emissaries have attempted to embroil the *Mahrattas*, and *Seiks*, in the contest ; and, as there is reason to believe, have raised up a rebellion in *China*, for the same purpose. Lately they have set on fire the *Spanish World*, on this side of the *Atlantic* ; and the flame, unhappily, has reached to our own shores.

When, let me ask, were the kings, and kingdoms, of the whole world, ever before embarked in a single war ? When was this great globe so agitated to its centre ? When, since men were upon the earth, was there so mighty an earthquake, and so great ? With what pre-eminent propriety may this be called the battle of the great day of GOD Almighty ?

5. During this period, and several years which preceded it, all the sources, from which the Romish empire derived its wealth, strength, and safety, have been dried up ; especially by being diverted into other channels.

All the branches of the Hierarchy have in this manner been withered. The pontiff has been broken down ; forced to flee for his life ; taken ; confined in a prison ; stripped of his wealth, power, and dignity ; persecuted ; insulted ; and transformed from the mighty ruler of Christendom, into a poor, dependent, beggared old man. In the same manner have the ecclesiastics in *Spain*, *Portugal*, *Italy*, *France*, and *Germany*, been stripped of their possessions, the sacredness of their character, and their magical influence ; and exposed to the inroads of mere brutal

force, against which they can make no resistance.—Whatever else may be the consequence of this terrible conflict; *the Romish empire is ruined*. We may, I think, fairly consider *the great Voice* as already uttered *out of the temple of heaven, from the throne, saying, "It is done."* The Hierarchy is ruined.—Nothing remains of the system but fragments: and these, in the ordinary course of Providence, can never be gathered up.

In the mean time, Christ has *come* to this work of judgment *as a thief*; in a manner, the most sudden, the most astonishing, the most terrible. The most sanguine mind, the merest enthusiast, could not in the year 1790 have dreamed, that such a revolution in the Romish empire could have been accomplished within 22 years.

Ethly. As *this great work is in substance done; the Vials, if they are to be poured out hereafter, will have no object, on which their force may be employed.*

Almost all that now remains of this work, according to the language of these prophecies, is *the infliction of those additional judgments, which they include, upon the guilty nations, inhabiting its extensive dominions. All these vials are poured out upon the Hierarchy.* Of course, *this dominion must exist, in order to make the fulfilment of these prophecies possible.* But its existence has substantially gone; and the remaining contents of the seventh vial, which I consider as now in effusion, will be amply sufficient to finish its destruction.

This long discussion, which I consider as essentially involved in the answer to the question, in the text, I have made as summary as I could. I hope it

will be found not destitute of instruction to those who hear me.

The next great division of this answer, respects *the state of that religion which has been so wonderfully assailed*, and which, like *the burning bush*, has never yet been consumed. Here it is to be observed,

1st. *That religion has, in several parts of the Christian world, unusually prevailed.*

This observation is very extensively applicable to our own country. Sixteen years since, a revival of religion commenced in the neighbouring town of *Milford*; and spread throughout a considerable portion of its inhabitants. This, so far as my knowledge extends, was the first instance of the same nature in *New-England*, for many years, which was considerable enough to attract the public attention. About the year 1752, a powerful prevalence of vital piety, which had existed for 12 or 15 years, and during which converts had been wonderfully multiplied, both here and in many other countries, appeared so far to decline, that the accessions, gained by the Church, were in a great measure single, and scarcely observed.— In the year 1755, the last Canadian war broke out; and continued eight years. In 1764, that which followed the peace of *Paris*, our political disputes with *Great-Britain* began; and the turmoil, which they occasioned, increased almost regularly till it terminated in the Revolutionary war. This began in 1775, and continued till 1783. The next 5 years the inhabitants of the United States were in continual agitation concerning their government. At length, in 1788, the present Constitution, having been adopted, the present system commenced its operations; and in a good degree restored order, and stability,

to the public affairs of our country. The great principles, upon which we were to act as a nation, were, however, to be settled ; and the minds of men were to a great extent engrossed by them ; partly on account of their novelty, and partly on account of their importance. War is not less ruinous to the morals of a community, than to property and life. The effects of both the wars, which have been mentioned, were in this respect eminently malignant. Peculiarly is this true of the last. It unhinged the principles, the morality, and the religion, of this country, more than could have been done by a peace of 40 years. The political disputes, which followed it, had also a very unfavourable aspect on the moral interests of the nation. The minds of men were engrossed by them ; and their hearts drawn away from their religion, and their GOD. The comparative importance of politics was swollen beyond all bounds : and it seemed as if men had forgotten, in many instances, that they were not to live here for ever, or that there was beyond the grave a world either of happiness or misery. At the close of this bustling period, however, Religion began to come in for some share of human attention ; and GOD, in his boundless mercy, was pleased to remember those with compassion, who to a great extent had forgotten Him. The flame, once kindled, soon spread through a considerable part of the land. Infidelity began to stop her mouth, and licentiousness to exhibit a blush, to which she had been long a stranger. Christians awaked ; ministers were invigorated ; the house of GOD was extensively filled ; and *the ways of Zion*, in a great measure, ceased to *mourn*, because few came to her solemn feasts. In *New-England*, and in several other countries on this side of the

Atlantic, times of refreshing came from the presence of the Lord.

From the date above mentioned to the present hour, the blessing has never been withdrawn. In two remarkable instances it has visited this Seminary, in which about 120 of the youths, who had come to it for education, entered the Church of Christ; almost all of whom, there is good reason to believe, are now *vessels of honour*, and usefulness, in his house. The same work is still going on prosperously in several parts of the county of *Litchfield*, in this State, and in several others of *Massachusetts* and *New-Hampshire*. It is also extending itself elsewhere, particularly in the State of *New-York*.

What has been so happily begun, here, has been extensively realized, also, in *Great-Britain*. The friends of religion in that island, exult in a very important change in their moral circumstances; and, while they mention many things to be lamented, congratulate themselves, and the public, on many other things, as solid foundations of rejoicing. The enemies, also, of vital piety complain of this fact in the same direct manner; and the evidence derived from both, is decisive. The change, there, is widely extended; and is continually spreading to a still greater, and greater extent. The best hopes may, therefore, be entertained concerning it, by all who love the Gospel.

In the year 1792, was formed in England, a Society styled the Baptist Missionary Society; and in the year 1795, another Society of the same nature; comprising Christians of various denominations, and styled the *London Missionary Society*: both intended for the purpose of Christianizing the Heathen. Soon after, several others were formed also; particularly

the *Edinburgh Missionary Society*, and the *Society for Missions to Africa and the East*. In this honourable train our own country soon followed; and raised up a numerous succession of Missionary societies, for the purpose of supplying the wants of our brethren in the new-settlements, and christianizing the *Indians* on our borders. To these have been lately added a considerable number of Societies, established for the purpose of sending Missionaries to foreign countries; and this number is continually increasing.

In the year 1804, a society was formed in *London*, for the purpose of sending the Bible, in the different languages of mankind, into the countries where those languages are spoken, named the *British and Foreign Bible Society*. To this have been added *auxiliary societies* in many parts of *Great-Britain*, in *Ireland*, and in several countries of *Europe*: and seventeen such societies have been formed in the *American States*. One also has risen up at *Calcutta*.

The exertions, made by these Missionary and Bible Societies, form a new æra in the history of Christianity. It will be remembered, that four years before the first distinguished revival of religion commenced in this state, the first of these Missionary Societies was formed; and, eight years afterwards, the *British and Foreign Bible Society*, the parent of all the rest. Within these 20 years, more has been done to spread the Gospel among those, who did not enjoy its blessings, than has probably been done in the two preceding centuries; more, unless we are to except the times of the *Reformation*, than has been done since the early ages of Christianity. Missions have been formed in the isles of the *Southern Ocean*, in *New-Holland*, in *China*, in the *Birman Empire*; in

the island of *Ceylon*, in many parts of *Hindustan*, in *Tartary*, in many parts of *Africa*, on the southern continent of *America*, in the *West-Indies*, in *Nova-Scotia*, *Canada*, the country of *Labrador*, and *Greenland*. Almost all these have met with some success, and several of them with much. The prospect of success, also, which was at first faint and doubtful, has been *shining more and more*, as there is reason to hope, *unto the perfect day*.

Bibles also, and Testaments, have been distributed already in such numbers, and in such a variety of languages, as almost exceeds belief. What is remarkable, many *Roman Catholic ministers* have readily permitted the free use of the Bible to the people under their charge; and, what is still more remarkable, *one Bible Society has been formed among Catholics*.

In the mean time, the Scriptures have been translated, either partially or wholly, into 19 *Asiatic languages*. Into four of them, the whole Bible; into eight more, the whole New Testament; and a part of the Old, and the whole New Testament, into two more. In ten of these languages, the New Testament is either in the press, or has been printed. In one of them, the whole Bible, and three editions of the New Testament; in another, two editions of the Gospel; and in several others, parts of the Old Testament.—In this manner, the Scriptures have been actually sent in their various languages to every nation in Europe, except the *Turks*; and, if I mistake not, a translation of them into the *Turkish* language is in good forwardness. They have also been distributed into various parts of *Asia*, *Africa*, and of both *North* and *South America*. The liberality, zeal, and activity, with which all this has been accomplished, has been

wonderful ; and, what perhaps is no less wonderful, it has been regularly increasing to the present hour. *St. Paul* directed the *Thessalonians* to pray, that *the word of the Lord might have free course, and be glorified ; or, as it is in the original, might run, and be glorified ; even as it was among themselves.* The good men, who are now living, who have so often prayed for this blessing, behold their prayers answered in a manner new, singular, most delightful to themselves, and most glorious to their Creator. *Now he sendeth forth his commandment upon earth ; his word runneth very swiftly ;* to the amazement of the most sanguine, and to the unutterable joy of the virtuous. Now, also, *many run to and fro,* according to the promise, made to *Daniel ; and knowledge is wonderfully increased ; and many are purified and made white.*

These things Christianity has accomplished, or rather GOD has accomplished them for her, in this *day of darkness and gloominess, of clouds and thick darkness.*

Nor ought any *Watchman* to forget, on such an occasion as the present, the mighty change in human affairs, accomplished by the final termination of that disgrace to the name of man, that insult to Heaven, *the African slave-trade.* This is a glorious proof, that GOD has not forgotten to be gracious to the present generation of mankind. Accordingly, he has at the very time, when this vast reformation was accomplished, and in that very nation, by which it was first carried into final execution, discovered the means, in *the Jennerian inoculation,* of preserving, annually the lives of 2,000,000 of mankind.

Such is a summary view of the brighter parts of this immensely interesting scene. Let us now see, whether we may not derive from it some profitable instruction to ourselves. We have many things to *fear*, and some, I trust, to *hope*.

There are *three extensive reasons*, why we should *fear*. The first of these is, *the general aspect of prophecy, and of the times*. If I am right in my exposition of *these prophecies*, the terrible judgments, which the last of them denounces, are not yet finished; and the language, in which these are conveyed, is sufficiently alarming to shake the stoutest heart. Such exactly is *the state of things* at the present moment. The war, the slaughter, the devastation, the terror, the bondage, the wo, are, to the human eye, far from their termination. With *us*, the war is merely begun. What will be the future career of these evils, no eye, but the Omniscient, can foresee. No men are so hood-winked, so kindred to the mole, as those, who confidently believe, that they foresee them. Of such men I ask, "*Who hath known the mind of the Lord? Who hath been his counsellor? Who beside HIS Spirit, can search the deep things of GOD?*" It is enough for us to know, that, when every island shall flee away, the cities of the nations fall, the mountains cease to be found, and the great hail come down upon men out of heaven, the period will be sufficiently distressing to overwhelm with terror, distress, and amazement, all the bold, impious wretches, who every where say to themselves, "*Peace,*" when there is no peace. Who can tell what even a day may bring forth? "*The beginning of strife,*" says Solomon, "*is as when one letteth out water.*" The breach, small at first, often becomes a vast chasm, and the lit-

the stream, which trickled through it, swells into a deluge.

The second of these reasons is, *the sinful character of our nation*. Notwithstanding the prevalence of Religion, which I have described, the irreligion, and the wickedness, of our land are such, as to furnish a most painful and melancholy prospect to a serious mind. We formed our Constitution without any acknowledgment of GOD; without any recognition of his mercies to us, as a people, of his government, or even of his existence. The Convention, by which it was formed, never asked, even once, his direction, or his blessing upon their labours. Thus we commenced our national existence under the present system, without GOD. I wish I could say, that a disposition to render him the reverence, *due to his great Name*, and the gratitude, demanded by his innumerable mercies, had been more public, visible, uniform, and tervent.

At the same time I have no hesitation to say, that *the eagerness, with which public offices are hunted for*, and the sacrifices of principle and conscience, which, as we have but too much reason to believe, are made, in order to acquire them, constitute a great and dreadful sin; and are a deep brand upon the moral character of our country. Let it not be here supposed, that I intend in this, or in any other observation, to refer, even remotely, to any particular party, or political dispute, which now exists, or has heretofore existed. I stand in the presence of GOD; I speak in his name. While, therefore, *I shall not shun to declare his counsel*, I intend not to dishonour HIM, nor to trifle away this solemn season, in reciting the feelings of spleen, and the pitiful imputations, sneers, and obloquy, of party-spirit. Our whole business lies with our sins, and the judg-

ments of GOD. Let me warn all, who hear me, not to spend this day in secretly quarrelling with their neighbours, or their government. Let me warn every one to mourn for his own sins, and those of his country; and to tremble at the mighty hand of GOD.

This very party-spirit itself; this hostility between citizens of the same country, between neighbour and neighbour, friend and friend, nay, often between brother and brother, father and son; is a great and dreadful evil; *a smoke in the nostrils of JEHOVAH; an abomination, which he cannot away with.* Think how many unkind thoughts, how many slanders, how many malignant threatenings, have been vented by this disposition against persons of *an opposite party*; not one of which, in a great proportion of instances, would perhaps have been thought of, had the objects of them been of *our own*. In this respect we do less, and worse, than *publicans and sinners*.

The eagerness, with which wealth is coveted, and sought, by our countrymen, is another deplorable proof of that *love of the world*, which is utterly inconsistent with the *love of GOD*.

How often is *that glorious, and fearful name, JEHOVAH OUR GOD, profaned in our streets!*

To what a terrible extent has the *brutal sin of drunkenness* spread through our land! To such an extent, that most, if not all, of those ecclesiastical bodies, which preside over extensive divisions of the Christian Church in this country, have thought it necessary to enter into a course of public, solemn measures, for the purpose of instituting a general, and efficacious, resistance to its progress.

Falsehood, also, in all its various forms, is, unless I am deceived, a more widely extended, and dreadful-

ly pernicious, evil, than any of those which I have mentioned. Think of the character, to which *custom-house oaths* are reduced. Think of the tenor of *oaths of office* : and then examine the tenour of the conduct, which, in some instances, actually follows them.

At the same time, *how widely have our elections*, in a multitude of cases, *veered from the tenour of our national and state Constitutions* ; from our original professions ; from all that is free, and unbiassed ; and from the tremendous obligation, assumed in the oath of those who elect !

How often is the eye pained, and the soul wounded to the quick, by the dismal recitals of *fashionable murder* ; perpetrated in defiance of all laws of GOD and man ; and yet left unpunished by the very government, which is thus insulted to its face ? Remember, that GOD hath said, *The land cannot be cleansed of the blood, which is shed therein, but by the blood of him that shed it.*

To close this painful catalogue, already long, and unhappily capable of being made much longer, I observe, that *more than 2,000,000*, I am afraid I might say, *more than 3,000,000 of our countrymen*, there is too much reason to believe, *have, and long have had*, no regular, *stated worship of GOD*, and are without any settled ministers of the Gospel, any Churches, and of course without any religion. “ Shall I not avenge for these things,” saith JEHOVAH ; “ shall not my soul be avenged on such a nation, as this ? ” “ Oh, that thou hadst hearkened to my commandments : then had thy peace been as a river, and thy righteousness, as the waves of the sea ! ”

The third of these reasons is found in our peculiar circumstances.

1. *A great part of our countrymen believe the war in which we are engaged, to be unnecessary and unjust.* This is true of many members of the national Legislature; of a great multitude of members, belonging to the state Legislatures; and of a vast multitude of the inhabitants, embodied in both of the great political parties. It is not my province to determine whether this opinion is just, or unjust. That a war should exist, and yet such an opinion prevail so extensively, cannot but be unhappy. On the part of all, by whom it is received, it cannot but embarrass their consciences, their conduct, and even their prayers. That the nation, with whom we are at war, has done us repeated injuries, is admitted on all hands. Still the questions recur, and are to be answered; whether our own hands are clean; whether we have used all the measures to preserve peace, which are demanded of a Christian nation; and whether the war promises to us any real good, sufficiently important to compensate for the loss of life, property, and comfort, which it must necessarily involve; for the innumerable sins, which it will occasion; and for the varied and manifold evils, which it will produce. When we think how great must be that loss, and how many those sins and miseries; the subject becomes solemn, painful, and melancholy, to a sober man, in a degree which it will be difficult to assign.

2dly. *We have begun this war, almost without any preparation.*

In ancient times it was determined by very high authority to be wise for him, *who was about to build a tower, or going to make war, to sit down first and count the cost*, whether he had sufficient to finish the undertaking.

3. *Our enemy is so situated, as to be able seriously to distress us, with little expense, inconvenience, or exposure.*

Our extensive coast is lined, in a great measure, with cities and villages; including a great part of our wealth, and not a small one of our population. Most of these may be invaded, and destroyed, with little difficulty. A vast mass of our property is either floating on the ocean, or lying in the harbours of other nations. The exposure of this property, and of the unfortunate men, destined to convey it homeward, need not be specified.

Our northern frontier extends not far from 2000 miles. A considerable part of it is settled, and every where exposed to the inroads of the enemy. A great part of the western frontier is left naked to the incursions of the savages, with whom, unhappily, we are on the worst of terms.

The British are said to have 10,000 black troops, and the Spaniards, with whom also we are contending, 5,000 more, in the West-Indian islands. These men have long been formed into military regiments, and inured to a strict military discipline. Should they be landed in East-Florida; it would be possible to predict the consequences. He who remembers the state, extent, and feelings, of our black population, and calls to mind, that GOD is just, will look at this object with a pained eye, and an aching heart.

4. *There is not a little reason to fear, that we may by this year be brought into an Alliance with France.*

The *Jews* often betook themselves in their troubles to the surrounding nations for help; to *Syria*, to *Egypt*, and to *Assyria*. The language of GOD on this subject is regularly, "Wo to them that go down to Egypt

“ for help, to strengthen themselves in the strength
 “ of Pharaoh, and to trust in the shadow of Egypt.—
 “ When the Lord shall stretch out his hand, both he
 “ that helpeth shall fall, and he that is holpen shall
 “ fall down, and they shall all fail together.”

Egypt and *Assyria* were the chief enemies of GOD, and his Church, in ancient times. In modern times, the chief enemy of both, has been the *Romish empire*. Almost all the reasons, which forbade the *Jews* to unite with *Egypt* and *Assyria*, forbid us to unite with *this empire*. Some exist, and operate, in a still higher degree: and some can be alleged in *our* case, which could not be urged in *theirs*. Speaking of the people of *Canaan*, GOD says to the *Israelites*, “ Thou shalt make no covenant with them:” And again, “ Take heed to thyself, lest thou make a covenant with the people of the land, whither thou goest, lest it be for a snare in the midst of thee.” Of the kingdom of *Israel*, *Hosea* said, “ Ephraim feedeth on wind, and followeth after the east wind. He daily increaseth lies, and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt:” i. e. precious ointments, destined as a present to purchase the friendship of *Pharaoh*. The alliances, here spoken of, were to the *Israelites* means of their ruin. In the like manner, speaking of the present times, and of the spiritual *Babylon* or *Romish empire*, *St. John* says, “ And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven; and GOD hath remembered her iniquities.” This solemn in-

junction every Christian will regard with the deepest concern, and obey with the most scrupulous exactness.

The state of facts is, however, such, that the command, important as it is, would hardly seem necessary. *France* is the chief division of this empire; and their king has long since been named *the eldest son of the Church*. At the present time, *France* is, in a sense, almost the whole of this empire. Every protestant nation, which has disobeyed this command, and allied itself to this antichristian power, *has received of her plagues*; and extensively *partaken*, also, *of her sins*. This, peculiarly, has been the crime, and the ruin, of *Geneva, Switzerland, Holland, Prussia, and the Protestant States in Germany*. Reason, therefore, and experience, as well as revelation, write our duty with sun-beams.

On this subject my feelings are inexpressible. To ally *America* to *France*, is to chain living health and beauty, to a corpse dissolving with the plague. The evils, which we have already suffered from this impure and monstrous connexion, are terrible omens of the destruction, which we are to expect from a connexion still more intimate. The horrors of war, compared with it, are mere amusement. The touch of *France* is pollution. Her embrace is death.

The end of all these observations is to warn, to rebuke, and to reclaim; to persuade to repentance, and to effectuate reformation. "*At what instant,*" saith GOD, "*I shall speak concerning a nation, to pluck up, and to pull down, and to destroy it; if that nation turn from their evil, I will repent of the evil, which I thought to do unto them.*" The way of safety is, therefore, *a high-way*; and *wayfaring men, though fools, need not err therein*. Repentance and reformation

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will certainly make us safe, prosperous, and happy.—
Our great duty, as taught in the text, is to *inquire*
concerning our sin and danger, to *return to GOD* and
come back to the obedience of his will.

Can you want motives to compel you to this duty?
Turn your eyes to *Europe*. Where are the republics,
which once flourished, there, in freedom, virtue, and
happiness? *Their pomp is brought down to the grave,*
and the noise of their viols. The worm is spread un-
der them, and the worms cover them. Where are her
kingdoms; which once, like the cedars of *Lebanon*,
exalted themselves above all the trees of the field; and
under their shadow dwelt great nations. Their boughs
are blasted and withered. The strangers, the terrible
of the nations, have cut them off; and the people of
the earth are gone down from their shadow; and the
earth has shaken at the sound of their fall. Upon
their ruins the fowls of heaven remain; and the beasts
of the field upon their branches. Where are her
cities? They have been searched with candles: *their*
goods have become a booty, and their houses a desola-
tion. Where are her princes and nobles? *Behold,*
the Lord of hosts hath taken away the mighty man,
the man of war, the judge and the prophet, the pru-
dent and the ancient, the captain of fifty and the ho-
nourable man and the counsellor, and the cunning ar-
tificer and the eloquent orator. Their kings have gone
into captivity; their priests, and their princes together.
They have called their nobles to the kingdom; but
none were there; and their princes have become no-
thing. Look at her fields: they are whitened with hu-
man bones, and drenched in human blood.

The day, in which our lot is fallen, is a day of
wrath; a day of trouble and distress; a day of

wasting and desolation. It is the day of the Lord's vengeance; the year of recompenses for the controversies of Zion. The earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly. For behold, JEHOVAH cometh out of his place, to punish the inhabitants for their iniquity; to punish the hosts of the high ones, which are on high, and the kings of the earth upon the earth. For his indignation is upon all nations, and his fury upon all their armies. He is visibly pleading against them with pestilence, and with blood, with an overflowing rain, and great hailstones, fire and brimstone.

What, in this terrible day, is to become of us? Shall we trust in the multitude of chariots, and of horses? Shall we confide in Egypt? Shall we lean upon Assyria? Or shall we turn to GOD with all the heart, with fasting, with weeping, and with mourning? Shall we not make the eternal GOD our refuge. He is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil. Shall we not say of JEHOVAH, "He is our refuge, and our fortress; our GOD; in him will we trust?" Surely he will deliver us from the snare of the fowler, and from the noisome pestilence. Then may we say to our land, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation."

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